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THE MOHAMMEDANS OF CHINA.

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MOST Westerners who have resided in China, or who have read widely about the Chinese, are aware that Mohammedans form an appreciable part of China's population. It is also known that in the Republican flag of five strips of colour, the white strip is considered to represent the Moslem inhabitants of the land. Yet comparatively few know much about the Far-Eastern followers of the Arabian Prophet, so it may be that the China Society will find it not without interest to spend a little time hearing something further about the Mohammedans of China.

Estimates as to their present numbers vary all the way from four millions to thirty millions. There can be little doubt that the larger figure is excessive, and on the other hand, the estimate of Commandant d'Ollone, which is the lowest, is probably much too low. Mr. G. F. Andrew—who lives in Kansu—in his recent book, "The Crescent in North West China," estimates the number in Kansu alone at about three millions. The most careful calculation I know of is found in Mr. Marshall Broomhall's "Islam in China," and is based on over 200 replies to questions sent to missionaries; the estimates so obtained range between five and ten millions; in the absence of a reliable census, we may assume the number to be about eight millions, scattered over the whole country, but found in larger proportions in Kansu, Yunnan, Szechwan and Chihli, of China Proper, and in Sin Kiang and Chinese Turkestan on the North Western borders.

When, and how, Moslems first entered China, are matters of uncertainty about which many differing views have been held. The traditions of the Moslems are interesting, but mostly rest on very slender foundations. We do not know of any Chinese Moslem book written as long ago as three hundred years; a bibliography of about 150 titles is known to exist—of which I have collected over 100; some of these profess to be historical, and tell of Moslems reaching China 1,300 years ago; but no satisfactory proofs are given for such claims, and the silence which covers 1,000 years from the supposed entry down to the 17th Century, and the absence of documents, must be

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regarded as unfavourable to the claim. There exist a few monuments which are referred to in support of the early-entry claim; the most famous of these is a stone tablet in a mosque at Si-an fu, and it is dated A.D. 742. The inscription on it says, among other things, "The teaching of Mohammed prevailed at first only in the West and was not heard of in China until the time of the Emperor K'ai Huang of the Sui dynasty (A.D. 581-601), when it entered China and gradually spread throughout the Empire." The evidences for and against the genuineness of this monument have been carefully weighed by Mr. Broomhall, who concluded that it is an "extraordinary forgery," a conclusion in which I concur. I need not here enter fully into the reasons for this judgment, but just remark that the date given is prior to the Hegira, and before Mohammed had received his first revelations. As the stone claims to have been erected only 140 years after the events referred to, it is not easy to account for such a discrepancy of dates; it is most likely due to the copying of an erroneous calculation made centuries after the date claimed for the stone, and is therefore one of the reasons for rejecting the monument as a forgery. The mosque at Si-an fu is a very old one, and from Chinese writings it is known to have been repaired on several occasions, under the Sung dynasty in 1127 A.D., under the Yüan dynasty in 1315 A.D., and again under the Ming dynasty in the 14th and 15th centuries; it is probable that the monument referred to was erected on one of these occasions to perpetuate the supposed history; it is frequently referred to in Moslem books, and is considered by Chinese Moslems to be genuine.

Another ancient monument is found in the "Prophet-Remembrance" mosque at Canton; it is dated 1351 A.D., and has a bilingual inscription in Arabic and Chinese, recording the rebuilding of the premises; there is a vague allusion to a Sahib who went to the East "by command of the Prophet about 800 years" previous to the inscription, which would take us back to some little time before Mohammed's birth, and is therefore valueless for our purpose.

To continue with Moslem traditions before turning to other sources of information as to the entry of Islam into China, we next refer to the writings of Liu Chai-lien of Nanking, the most famous of Chinese Moslem writers, who, 200 years ago, after long preparation wrote "The True Annals of the Prophet of Arabia." This is the standard "Life" of Mohammed in

Chinese, and an English translation by the present writer is now available.* The account given of the first entry of Moslems into China says that in the sixth year of K'ai Huang of the Sui dynasty, (A.D. 586) there was seen in the sky a strange star; the Emperor commanded the Chief Astronomer to divine its meaning, and he said that an extraordinary person was appearing in the West. The Emperor sent an envoy to investigate, and he arrived in Mecca after about a year's travelling. The envoy desired Mohammed to proceed to the East, but he declined; he sent, however, his maternal uncle Saad Wakkas, and three others, to accompany the envoy to China. The envoy secretly had a portrait of the Prophet made to take back with him; this was given to the Emperor who proceeded to worship it, and when he arose, the scroll was there but the picture had vanished. Saad Wakkas explained that this was due to the influence of the Prophet who had forbidden to men the worship of images and the "kowtow." The Emperor was so impressed that he gave directions for the building of the "Prophet-Remembrance" mosque at Canton.

There is still to be seen at Canton an ancient tomb which Moslems say is the tomb of Saad Wakkas, the "maternal uncle" of the Prophet. The Wakkas mentioned in Muir's "Life of Mohammed" never travelled to the East; his son Saad fought at Bedr and Ohod in Arabia, and was ultimately buried at Medina, never having been near China. The date given for the arrival of the apostle is prior to the Hegira, and as the accounts are otherwise contradictory, it is evident that we are dealing with tradition only. The tomb is probably that of some Moslem pioneer, but of a much later period than is claimed by tradition.

Two small Moslem books written in Chinese and named "Hui Hui Yüan Lai" (The First Coming of the Moslems), and "Hsi Lai Tsung P'u" (The First Entry of the Moslems from the West), contain traditions of the coming to China of Mohammedans by overland routes. There is the same story of an omen being given to the Emperor about a wonderful man appearing in the West; the Emperor referred to here is T'ai Tsung of the T'ang dynasty (A.D. 628) some years later than is given in the previous tradition. An envoy was sent, and apostles went to China and were received with favour; they were encouraged to practise their religion and eventually it was arranged that 3000

* "The Arabian Prophet," Translated by I. MASON, F.R.G.S. (Luzac & Co., 1921.)

Moslem soldiers should take up residence in China, wives being found for them from the province of Kiangsu. It is implied that we have here the source of the Moslem population of China Proper as apart from those of the outlying dependencies who were probably made Moslems by contact with their Moslem neighbours of Central Asia.

Turning now to the available records apart from those found in purely Moslem books, mention should be made of an Arab geographer, Ibn Khurdadbeh, who, in a book composed in A.D. 846 gives descriptions of the roads leading to China both by sea and land. Relations were principally maintained by sea, and the geographer describes the harbours and cities of the sea border, and says it is two months' journey along the coast. Another Arab writer, Abu Zaid, says that in 878, after the capture of Khanfu (Canton), a large number of foreigners perished, among them being Moslems, Jews and Christians. The same writer mentions an Arab trader who went from Canton to Si-an fu.

These accounts apparently imply the quiet observance of the Moslem religion by traders and others who arrived from abroad and brought their faith with them for their own satisfaction rather than with propagandist aims among the Chinese. It is probable that many small communities of foreign Moslems were formed in this way. There is a record in stone at Ch'ian-chou Fu, the nearest commercial town to the north of Canton, which, if we may trust the inscription of 1310, proves the existence of a mosque there in 1010.

In the Chinese *T'ang shu* there are records of several embassies of the Caliph to the Chinese Court in the 7th and 8th centuries. Bretschneider says that "there can be no doubt that at the time of the T'ang, many Mohammedans were settled in China." In the Liao dynasty an embassy from the Ta Shih—by which name the Arabs were known—was received in 924, and it was during that dynasty that the term "Hui hui" for Moslems was first used. The History of the Sung (960—1280) mentions some twenty embassies sent by the Ta Shih.

The first European mention of the Saracens in China appears to be that of Marco Polo who came across them in his travels in the latter part of the 13th century.

We may sum up by saying that while the Moslem claims for a phenomenally early and somewhat sensational entry cannot be accepted, yet there is sufficient evidence to justify the

belief that some Mohammedans reached China during the early centuries of the Moslem era ; there were two routes of arrival, by sea and by land ; that by sea went as far as Hangchow, and very little attempt was made to advance into the interior. So Moslems arriving by water remained at the coast, and those by land remained in the interior, forming communities at certain centres. In all probability the arrivals were not numerous, nor were the Moslems of much prominence before the 13th century of our era.

In 1262, after the accession of Kublai Khan, a decree appeared ordering that the Moslems, among others, should do their share of military duty, which would imply that they were then regarded as an integral part of the nation. In 1271 a Mussulman observatory was established at Peking, with a Persian at the head of it ; in the following year a Medical Hall was started at Peking by a Moslem. In 1289 a Moslem High School was established in Honan province, and about 200 families were given grants of land. It is recorded that Sayid Adjal—a reputed descendant of the Prophet—was appointed by Kublai Khan as governor of Yunnan, perhaps from 1273 to 1279. His son Nasir-ud-Din, mentioned by Marco Polo, did much to spread Islam. He also became governor of Yunnan, where he died in 1292. From the time of Kublai Khan the number of Moslems increased considerably, by immigrations and intermarriages, by conversions, and by the adoption of children ; the increase was most evident in the western parts of China, Kansu and Yunnan having become especially the strongholds of Islam ; it was in these provinces that political risings took place during the Manchu reign, when the Moslems made attempts to become independent.

The Mohammedans of China style themselves the “Ch’ing Chên Chiao,” the Pure and True Religion. More familiarly they use the term “Chiao môn” which is often seen written on a small signboard exposed in the shops of believers, especially those dealing in food stuffs. The most common term in general use by believers and others alike is “Hui hui chiao.” The character “Hui” is well understood in its general meaning of “To return,” or “go back,” ; but it is by no means clear how the term came to be used in connection with the Moslems. Famous sinologues disagree on this matter, and Moslem books give varying interpretations ; it would take too long to give the several attempted explanations, and as I have not at present a

satisfactory theory to advance myself, I will not delay over the point.

It is sometimes asserted that the Moslems of China form a type which can be easily distinguished from other Chinese, thus indicating their foreign origin, and that the type has persisted through centuries. Mr. G. F. Andrew in his recent book expresses this view very decidedly; he says: "Although they have adopted the Chinese style of dress they indulge nevertheless in peculiarities sufficiently marked to distinguish them on sight. In features, the high nasal bridge, the absence of the pronounced Oriental cheek-bone, the splendid build and haughty carriage, the tendency to cultivate the beard, in contrast to the Chinaman who usually objects to such an appendage till he has reached the age of forty, all single out the Hui-hui from among the sons of Han." Many notable observers deny that this is the case, though it is admitted that individuals are found with faces differing from the accepted Mongolian type. I have seen such individuals, but in the main I have found little in the facial or physical appearance of Moslems I have known to distinguish them from their neighbours of other faiths. Chinese faces vary very considerably, and differences exist among the Moslems as amongst all other sections. In habits and deportment, and by their clannish social and religious life, Moslems may be detected from others, but not, in my experience, by special racial features.

In political and social status the Moslems have long stood on practical equality with the general population; in places where they have been very numerous a more rigid Mohammedan social life has been possible and religious zeal has occasionally led to fanaticism and rebellion. The Government has at times used strong methods of repression, and at other times has given great power to Mohammedan officials and followed conciliatory methods. In the greater part of the country, where Moslems are few and scattered, they seem to have been treated with fairness, and in general they are law-abiding and dutiful citizens. In official life they have been much more prominent on the military side than as civil rulers; their traditions as warriors may partly account for this, but it may also have been in part due to the fact that civil official life necessitated much more contact with religious and social duties at variance with their own religious beliefs and practices than was called for from military officers. Another reason why few rose high in civil

officialdom may have been that Moslems in general are not great students of Chinese classical literature. Boys spend some of their time in Moslem schools learning something of their faith and traditions, and often the rudiments of Arabic. There has not been the same ambition to master Chinese literature, except on the part of a few, therefore in the days when this was the only gate of entrance to civil official life, it is not surprising that few Moslems found entry through it, and their young men preferred to ride the horse and draw the bow in the military competitions of the "Wu hsin-ts'ai." It may be added that military officials in the Manchu times were not altogether exempt from certain ceremonies of worship at temples; but Moslems seem to have made a compromise with conscience and went with the rest; one said to me long ago in Szechwan that though his bodily presence was there, and he shared in the prostrations, his heart was not there, so it didn't matter!

Polygamy exists amongst Moslems in China as elsewhere. The Koran allows believers to have four lawful wives at the same time, but for obvious reasons this permission is taken advantage of by comparatively few. As polygamy has long been practised among the wealthier Chinese, the Moslems have not on that account been regarded as peculiar; probably the practice has been one which has lessened religious diversity.

Footbinding has been practised among Chinese women in general, and no difference has been made by Moslem women. This strengthens the belief that very few women entered China as Moslems immigrants; the marriages were with women of the country who retained footbinding as a matter of common custom. Women from outside would not have been likely to adopt it.

The veil for women is seldom seen in China; it is found only at and around Ho Chou in Kansu of the Moslem communities. It is made of black silk and is worn below the eyes.

Chinese Mohammedans practically all speak the Chinese language as their mother tongue; only one group is distinguished by their language—the Salars—who live at Hsin-hua T'ing, on the right bank of the Huang Ho; they speak a corrupt form of Turki. A considerable number learn more or less Arabic; the *a-hong* or mullahs use it in conducting services, and others repeat transliterations of Arabic sounds represented by Chinese characters. Believers who make the Pilgrimage often learn some Arabic, and the ordinary Moslem is proud

to display his knowledge of even a few words of "the tongue of the angels." In decorations and on utensils the Arabic script is found in abundance. Yet there is no linguistic difference between the Moslem and his neighbours of other faiths in the ordinary affairs of life.

The occupations of Mohammedans are various; some follow the military profession, while large numbers are engaged in trade, dealers in tea, wool, hides, etc. In country districts many are engaged in cattle-rearing; the position of *mafoo* (ostler) is often filled by Moslems. Keepers of inns and restaurants are also numerous, and in cities and towns many follow trades and industries.

It is in the religious beliefs and practices that Mohammedans are clearly marked off from their countrymen of other religions. The absence of idolatry, and the utter contempt which the Moslem has for polytheistic worship, at once puts a great gap between him and the vast majority of Chinese. The Mohammedans have their own places of worship, known by the names "li pai ssü" or "ch'ing chên ssü." It is exceptional to have minarets such as are known in other countries, and the call of the muezzin is rarely heard; there are, however, to be frequently seen towers or pavillions which give ornamentation and distinction to the mosques. The interiors are often spacious, and are usually very simply furnished; there is a cleanliness which Chinese temples lack. The portion reserved for worship is covered with matting, and shoes are removed before going on it. The *Milrab* or prayer-niche is a conspicuous part of the building. In the Shanghai mosque there are preaching stairs, on which the *a-hong* or mullah stands with staff in hand, while preaching.

Worship may take place daily, but the weekly worship-day is Friday (*Chu ma cr*), when the faithful are expected to attend. Women do not share in the ordinary public worship, but in some places there are mosques specially for women; I have seen one which I was told had a woman *a-hong*.

Pork is rigidly abstained from on religious grounds, and those who know the Chinese will appreciate how this marks off the Moslem from the great majority of his neighbours. The hog is an abomination to the Moslem; I heard of a case where a neighbour's pig strayed into the gateway of a Moslem's house, this giving rise to a great quarrel which resulted in the owner of the animal having to replace the stonework defiled by the

four-footed intruder. Moslems will seldom eat with those of other religions, fearing that hog lard may have been used in the cooking; in travelling they sometimes take with them their own cooking utensils, and in Szechwan they are nicknamed the "pei kuo chiao"—the sect which carries its kettle on its back.

The customs of marriage, burials, etc., differ from those of non-Moslems; religious ceremonies enter into all such events, as they do into practically all the affairs of life. Moslem girls are not given in marriage into Chinese families, but a Moslem may marry a wife of another religion, who is, however, expected to become a Moslem. At the marriage ceremony the *a-hong* recites passages from the Koran.

At funerals the body is wrapped in white bandages, and covered with a bottomless coffin and then conveyed to the grave, where the body is interred; the coffin is then taken back to the mosque, where it is kept ready for further use. Moslems have their own burial grounds distinct from others, if possible.

To obtain a satisfactory idea of Mohammedan beliefs, and practices in China, it is necessary to investigate Moslem literature in Chinese, and it may be well to give here a few remarks on such literature in general. Mr. Wylie in his comprehensive "Notes on Chinese Literature" 50 years ago said, "Although the disciples of Mohammed have been in China now for more than twelve centuries, yet we do not find that they have done much towards the introduction of a native literature in connexion with their religion. . . . and the publications they have in the native language are quite insignificant." He then proceeds to mention five works. But there were others available, which apparently he was not acquainted with; and of recent years there has been quite a little activity in producing tracts and magazines, so that a complete list of Moslem productions will number about 150 titles. Some of the recent literature is polemical, attacking both Christianity and Buddhism. For the most part, recent writers add little or nothing to our knowledge or understanding of their beliefs and practices, and in some cases only succeed in beclouding matters. The variety of different characters used to represent the same names or subjects is a continuous annoyance to anyone reading after different authors; we have noted ten different names for the Koran, half a dozen for Mecca, and about as many different ways of writing Allah and Abraham, and nearly always two or three ways of writing other names. Sometimes the same writer will, in the

same book, give different versions of the same names. As regards the style of language used, while in the main it is Mandarin (*kuan hua*) and sometimes colloquial (*pai hua* or *tu hua*), yet the standard works are in Wên li of good style. Liu Chai-lien—referred to above—who lived and wrote some 200 years ago, had a clear and scholarly style; he was a voluminous writer on different aspects of Islam, and was well qualified for his work. Telling of his preparatory work Liu Chai-lien says that, beginning at fifteen years of age, he spent eight years in study of Confucian books and Chinese literature generally, followed by six years at Arabic, three years at Buddhist, and one at Taoist books. He then gave attention to one hundred and thirty-seven “Western books,” after which he concentrated on Arabic studies. He wrote several hundreds of manuscripts, and printed about one-tenth of them, chiefly along the lines of the Canons of the Rites and Ceremonies, and of Philosophy, and finally his “Annals” of the life and times of Mohammed.

Many of the Chinese Moslem works appear to have been published by private subscription, and the re-issue of them has been considered a work of merit. There are quite a number of prefaces or commendations at the commencement of the more famous works, written by persons who either hoped their names would add lustre to the work, or probably thought thereby to be themselves enshrined in history. The books frequently contain Arabic words and sentences; some are almost entirely in Arabic, while others give transliterations of the Arabic in Chinese characters. No complete translation of the Koran into Chinese is known, but there are several partial ones; in these the Arabic is given first, then sometimes a transliteration of the same, followed by the translation, or commentary (*chu*) as it is sometimes styled.

It is a simple matter for anyone to read about Mohammedanism in the excellent books available in English; but for our present purpose of learning more of this religion as it is found in China, it will be of interest to mention some things contained in Chinese works, written by Chinese Moslems.

The conception of God, as to His Unity and His attributes, is much the same as in the Jewish or Christian faiths. No single article of faith is more insisted upon by the Moslem than that God is One and only One. In a booklet entitled “The Correct Foundation of Religion” the writer, a Tientsin Moslem, says, “God is without beginning and without end. He is eternal,

and not affected by the dual powers 'Yin' and 'Yang.' He is without peer or mate, the Only One most honourable. He is not restricted to certain regions; there are no traces of His form. He cannot be said to be above or below, to be near or distant. He is without likeness, and there is nothing to which he can be compared."

The Moslem belief in angels is very prominent. The four principal angels, who are styled the "Ssü Shih" (four attendants) are Gabriel, Michael, Asrafil, and Azrail. There are also two recording angels, and two inquisitors of the dead.

As an example of Chinese-Moslem reasoning the following may be given:—"Christians say God created man in His own image, made him the same as God; and moreover male and female were both of the same order. Now having said that God has no equal and has no likeness or comparison, how can they say that God made man in His own likeness? Furthermore, male and female are spoken of; is it the male or the female which is in the likeness of God? Truly, though we think over this a hundred times, we cannot understand it." "The Prophet said 'God truly created Adam after his likeness, that is *Adam's* likeness.' Before God created anything He first fixed its likeness on the immortal tablets in the seventh heaven, and afterwards created things according to the likeness already fixed; and so it was with Adam,"

The same writer continues:—"God commanded Adam to establish religion, and the first thing to make clear was the doctrine of the recognition of God. The next was to firmly establish the moral obligations, and then religion was on a good foundation. The Doctrines which Adam propagated were those which God commanded. What are they? They are: Recognition of God; Purification; Fasting; Prayer and Worship; the Pilgrimage to Mecca; Sacrifice; Almsgiving, etc." It is interesting to note that our author gives Adam a share in the pilgrimage to Mecca! Who built the city, or who lived there, are apparently minor considerations.

Adam was one of the Six Eminent Prophets, the others being Noah, Abraham, Moses, David and Jesus. Of other special prophets there were 313, and of ordinary prophets over 100,000.

We are told that "The Sacred Books given by God from the beginning number 104. Of these only four remain, the Tourat, given to Moses; the Psalms, given to David; the Injil

(Gospel), given to Jesus, and the Koran, given to Mohammed. For over 1,300 years the Koran of Islam has never been altered in a single letter; the Bible of the Christians has been altered many times."

While the Moslems profess to accept the Tourat of Moses, and the Psalms and the Gospel, it must be mentioned that their versions of these differ in some matters from those accepted by Christians. It is said that the Kaaba, or heavenly Cube, *T'ien Fang*—which gives one of the Chinese names for Arabia—was erected by Adam: it was destroyed by the Flood, and rebuilt by Abraham. The Moslem books record that Abraham offered up *Ishmael*, not Isaac; that the Greatest Prophet was to come through the line of Ishmael; that the well of Zem-Zem at Mecca is the one made by God to relieve the thirst of Hagar.

Coming to the New Testament, the Moslems acknowledge Jesus as one of the Eminent Prophets. He was the son of Maryam "the sister of Aaron," so that Maryam is sometimes confused with Miriam, and chronology is hopelessly mixed. It is claimed that Jesus bore testimony to Mohammed by saying:—"The Tourat which bare witness before me is true, and it testifies that after me there will appear a Great Appointed One, whose name is Mohammed the Prophet." The Moslems assert that Jesus was not crucified, but was taken up to God, while Judas suffered on the cross, having first been given such a likeness to Jesus as to mislead the persecutors. In a booklet written by a Honan Moslem in 1914 this story is given in detail, and at the conclusion the writer says:—"Heretics fabricated false reports saying that Jesus died upon the cross, and on the third day rose again, and forty days afterwards ascended to heaven. Gentlemen, reflect a little; if Jesus really arose thus miraculously from the dead, the religion of Jesus would have flourished at that time and since; how is it that the place where Jesus lived is now under Moslem rule?" That writer has probably now heard of the change of government in Palestine, and may be re-considering this portion of his argument. It may be suitable at this point to refer briefly to what Chinese-Moslem books say about Mohammed as the The Highest Prophet. The standard "Life of Mohammed" in Chinese is true to its class in that it tells of miracles taking place at the birth and during the infancy of the Prophet. His mother heard a voice in the air announcing that her son was the chief of all the prophets; birds gathered round to look at the babe, and all the spirits hastened to offer

their services. All kinds of animals came and gambolled before the child; a white cloud always floated above his head, so whenever he was missed he could easily be found. Perhaps one remarkable sentence is worth translating in full, as follows:—"In the year when Mohammed was born, only male children were born during that year; the old regained their youth, and all white hair became black again; never before nor since have there been such remarkable and auspicious events."

I do not propose in this paper to detail the life of Mohammed as found in Chinese records, fascinating as the subject is. The name Mohammed means "The Praised One," and the biographer does his best to treat his subject according to a literal interpretation of the name. The Prophet's grandfather is called a king, and his father and mother were very exceptional people, while Mohammed himself is beyond all comparison. Among the phenomena claimed for Mohammed is (*a*) that his body cast no shadow on the ground; (*b*) he caused at least one person to rise from the dead; (*c*) he cleft the moon with his finger; (*d*) he made a journey into the ninth heaven, and returned the same night.

It is interesting to read what is offered in the way of proof for these miracles, as follows:—"Christians ask why it is that the cleaving of the moon was seen only in Arabia, and not elsewhere. We answer that some people from Persia also saw it; moreover there are differences of time and location to take into account; daytime in China is night-time in America, so it can be understood that all the world could not see the moon at the same time. But if you still doubt, look at the Old Testament in the book of Joshua, chap. x. 12, 13, and you will see that Joshua commanded the sun to stand still in the midst of heaven, and it hastened not to go down for about a whole day. Who witnessed that event?

"If it be queried 'How could Mohammed ascend into heaven? Heaven is a place of solid substance, how could it be pierced (by a material body)? We answer, have you not heard that Enoch, at the age of 365 years, ascended into heaven? Again, the prophet Elijah also ascended into heaven. Moreover, when Jesus was being baptized by John, the heavens suddenly opened, and a dove came forth and alighted upon Jesus. Are not these proofs that heaven has been opened, and that our Prophet ascended into heaven?

“ Christians say that our Prophet used force to propagate his Faith ; this was not so. The Prophet divided people into three classes ; those who submitted were to be left alone ; those who would not obey were to be punished ; those who after punishment still remained obdurate, were to be killed. The women and children, and the aged, in all cases, were to be forgiven. The benevolence of the Prophet was unequalled. But Christians should know that the methods of Moses were the same as those of Mohammed. It is said in Exodus that Moses commanded the Levites to kill the worshipper of the calf, and they killed 230,000 people. Again, it is said in the first book of Kings, that the punitive wars and other good deeds of David were pleasing to God. This is sufficient to prove the falsity of the Christians’ slander of our Prophet.

“ People of other religions consider that our Prophet acted contrary to reason and good principles in the matter of having nine wives. But these people only know one side of the matter. The wives of Mohammed were all women of excellent character, so they assisted in bringing out the perfect character of the Prophet. The case is not to be compared to one of inordinate desire and love of beauty. Moreover, the prophet Jacob married four women ; David at first had seven, and afterwards more than 90 wives ; Solomon had 1,000, one hundred times as many as our Prophet had ; how can Mohammed be said to have been extravagant in this respect ? ”

It may be mentioned here that the biographers of the Prophet have so far considered Chinese ideas of propriety and good taste as to tone down or entirely change some of the facts. The Arabic records state that all the wives of Mohammed save one had been previously married ; in the Chinese accounts the women are all virgins who, in view of the high destiny awaiting them, refuse advantageous offers of marriage in order to keep themselves unsullied for the Prophet. In the Chinese view there is impropriety in a widow remarrying, which may account for this change in the records. In the case of Zeinab, the wife of Mohammed’s adopted son Zeid, who was divorced in order that the Prophet might marry her, the Chinese account says that she refused to marry anyone but the Prophet. The Arabs were scandalized at Mohammed’s action in this case, and the Chinese would be equally or more so, hence the changed story.

Time does not permit me to deal more fully with the Chinese accounts of Mohammed, nor with the doctrines of Mohammed-

danism. But I wish to say something about the Five Practices—or the Five Pillars, as they are called—of the Faith.

The Recognition and Confession of the Only True God is regarded as fundamental; then follow Purification and Prayer, Fasting, Almsgiving, and the Pilgrimage.

(1) Recognition and Confession are briefly summed up in the words of the Kalima:—"I testify that there is no God but only the True God, and Mohammed is the chief Prophet of God, the chosen and sent of God." The Kalima is printed in Arabic and Chinese, and is widely circulated and well-known among the Moslems. Fuller statements of the Creed, and expositions of it are to be found in many of the books and tracts, but these probably interest the *a-hongs* more than the ordinary believers who have often no clear idea of the doctrines of Islam, and are content with a more or less satisfactory observance of the rites. In a small booklet in my possession, printed in green ink, and entitled "The Root of all Goodness," a statement of the Creed is as follows:—

"Verily there is no God but only the True God, and Mohammed is His Prophet. I believe in the True God; I believe in all the angels; I believe in all the Sacred Books; I believe in all the Prophets; I believe in the world to come; I believe that good and evil are determined by God; I believe in the resurrection."

(2) The purification required as a necessary preparation for prayer is purity from outward and material, as well as from legal and ceremonial uncleanness. In China two kinds of outward purification are spoken of as the "Ta ching" and "Hsiao ching" respectively, the former being much more complete than the latter. I must not enter into the details here, but let it suffice to say that they are interesting and curious, and remind one of some of the proceedings described in the Levitical law. All mosques of importance have bathing places annexed, usually small stalls about three feet square, and supplied with running water. At some places a pail or pitcher of water is all that is available, and is considered sufficient for the smaller ablution; representations of pitchers or other water-holding utensils are found on some signs of Mohammedan shops and inns. It is very important that at least the hands be thoroughly cleansed before one attempts to touch the Holy Koran. Shoes are removed at the door of the mosque, and

ceremonial little round caps, which run up to a peak at the top, are worn by the worshippers. The Imams and A-hong who read the Koran wear turbans of white or green colour, the latter colour distinguishing the Haji, that is those who have made the pilgrimage to Mecca. It may be mentioned that an old term for Moslems is "ch'an t'ou ti"—the turbaned ones; but in Western China many who are not Moslems wear turbans.

The prostrations and bowings and other ceremonies of worship are similar to those of other Moslem countries. The prayers repeated are in Arabic, or an attempted imitation of that language. The five daily prayer-times are observed by few, and then only in the mosques or private places, never in public places as is the custom in other lands. Prayer is begun by placing the thumbs behind the ears, with the fingers extended. This is the attitude of adoration of God. A Mullah once explained to me that this is the nearest approach to the attitude in which a man is born into the world, and is therefore fitting for reference.

(3) Fasting is observed in the month of Ramadan with more or less strictness throughout China among Moslems. During this month a devout observer will not allow any food or drink to pass his lips during the hours that daylight permits a white thread to be distinguished from a black one. Eating and drinking take place freely after the sun has set each day; when the fasting month falls during the hot weather many allow themselves to rinse out the mouth with water, but without swallowing it.

(4) Almsgiving as a religious act has always been a matter of importance among Moslems; in China it is limited almost exclusively to the helping of their own poor; but on the occasions of funerals, alms are also given to the public, a custom which results in many beggars being attracted at such times. A devout Moslem is supposed to set aside one-fortieth of his income for legal alms; the sum of 14 taels has been fixed as the minimum income necessitating the legal alms, and 35 tael cents are required on every multiple of 14 taels.

(5) The Pilgrimage: considering the distance and the difficulties of travel it is not surprising that no large number of Chinese Moslems are able to obtain their heart's desire by a visit to Mecca. Yet pilgrims do go from all parts of China, and it is said there is a special part of Mecca where they congregate, and where they are looked after by Chinese who reside there.

Those who have made the pilgrimage and are entitled to the name of Haji are very proud of it, and often wear a distinctive badge; they are delighted to exhibit their Meccan passport. Those who cannot go will frequently contribute towards the expenses of an *a-hong* or other devout believer who can attempt the journey, hoping thus to share in the merit. Some few *a-hong* find their way to the Mohammedan University Al Azhar at Cairo.

Those who have been to Mecca sometimes complain of the bad treatment meted out to them in Arabia, where they have been fleeced by their co-religionists. The orthodox Turks and Arabs scarcely acknowledge them as good Moslems, this being probably due to the irregularities known to exist in China.

The Chinese character *ch'ao* which is used for the Pilgrimage, also means "facing towards," so the prostrations towards Mecca are considered to share, in some measure, in the merits of Pilgrimage. The first season of worship in the mosque in the morning is called "The Pilgrimage," and regular attendance at this service is held to make up, to some extent, for failure to visit Mecca.

The two great divisions of Islam are known in China as the White Caps (Sunnite) and the Red Caps (Shiite). There are many sects, and it is quite beyond the limits of this paper to discuss them; the reasons for divisions are often obscure. A few extracts from Mr. G. F. Andrew may be of interest, and must suffice on this matter. He says:—"It is very difficult to get at the real root of these sectarian divisions. One suggestion is that before the coming of the Salars (to Kansu) there was but one sect, but that sect had become corrupt through constant intercourse with the Chinese. The Salars on their arrival noticed the general state of apathy into which their co-religionists had lapsed, and determined upon a revival. With this end in view they formed themselves into the Hsin Chiao (New Sect), the other Hwei-hwei becoming known as the Lao Chiao (Old Sect). These two remain the principal sects to the present day.

"Visiting Moslems from the West usually prefer to associate with the Hsin Chiao, as do also those mullahs who have made the pilgrimage to Mecca. They are more fanatical than the Lao Chiao, with whom they are frequently having severe quarrels ending, as often as not, in dangerous fights. So fierce and bitter have been the sectarian strifes, and so deep the hatred born of them, that it is a question whether the members of the

Old and New Sects are not, in some instances, as heartily hated each by the other as the 'unbeliever' is by both.

"The Old Sect has invariably gained the upper hand, and holds to-day the civil power, though religious fervour and zeal remain with the New Sect."

The latest "New Sect" has suffered much persecution, and has also at times dealt severely with its opponents; the leader of this new sect, Ma Ch'i-hsi, became known as the "Holy Man Ma," because of his devout life; in 1914 he was shot on the roof of his house, while at his devotions. In 1916 the leader, named Min, proclaimed himself to be the long-expected Jesus, returned to earth; he has been accepted and revered as such by many followers, and the Chinese authorities have felt it wise, in the interests of public safety, to imprison him at Lan Chou, in Kansu, where he has been visited by Mr. Andrew.

In addition to sectarian differences, we must count among the reasons for the weakness of Islam in China the great lack of organization; the local communities are perfectly independent of each other, and recognize no authority above them, in China or elsewhere. I have not been able to discover that Chinese Moslems pay any attention to any Caliphate, nor have they much, if any, regard for Turkey and the Sultan. The Caliphate is seldom referred to in speech or in literature, except in spasmodic magazines; in one of these I saw a reference to drunken foreign soldiers and sailors in Constantinople, which it was said was, under Moslem rule, a "dry" place long before the United States "went dry"! There are no indications that Chinese Moslems feel strongly on the political situation in the Near East as Indian Moslems are said to do. Nor have I seen much of the pan-Islamic movement in China. Some two years ago a magazine with this motive was started by a clever young Moslem at Shanghai, but it never went beyond its second number, for lack of support, and those of us who responded so far as to send a year's subscription, lost not only some anticipated interesting reading, but our money as well! The same fate has overtaken other magazines started at various times, which is another indication of the lack of cohesion and mutual support among Mohammedans themselves, and also of their indifference as to the progress of Islam. There seems to be little or no active propaganda among non-Moslems, but there is a strong and watchful sentiment against any Moslems accepting another faith. Speaking generally, the Chinese Moslems are much

more approachable on religious matters than are their co-religionists in other lands ; I have always found them friendly when approached with consideration and tact, and it is easy to find much common ground on which Moslem and Christian may meet as friends. Further investigations will doubtless reveal much more of interest about the Moslems of China, and, it is to be hoped, will lead to still better mutual understanding and fuller appreciation between the peoples of the East and the West.

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